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## THE NEGRO IN ANCIENT HISTORY.\*

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Presuming that no believer in the Bible will admit that the negro had his origin at the head waters of the Nile, on the banks of the Gambia, or in the neighborhood of the Zaire, we should like to inquire by what chasm is he separated from other descendants of Noah, who originated the great works of antiquity, so that with any truth it can be said that "if all that negroes of all generations have ever done were to be obliterated from recollection forever the world would lose no great truth, no profitable art, no exemplary form of life. The loss of all that is African would offer no memorable deduction from anything but the earth's black catalogue of crimes."† In singular contrast with the disparaging statements of the naval officer, Volney, the great French Oriental traveler and distinguished linguist, after visiting the wonders of Egypt and Ethiopia, exclaims, as if in mournful indignation, "How are we astonished when we reflect that to the race of negroes, at present our slaves and the objects of our extreme contempt, we owe our arts and sciences, and even the very use of speech!" And we do not see how, with the records of the past accessible to us, it is possible to escape from the conclusions of Volney. If it cannot be shown that the negro race was separated by a wide and unapproachable interval from the founders of Babylon and Nineveh, the builders of Babel and the Pyramids, then we claim for them a participation in those ancient works of science and art, and that not merely on the indefinite ground of a common humanity, but on the ground of close and direct relationship.

Let us turn to the tenth chapter of Genesis, and consider the ethnographic allusions therein contained, receiving them in their own grand and catholic spirit. And we the more

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\* From the *Methodist Quarterly Review*. This is, so far as we know, the first article in any Quarterly written by a hand claiming a pure Ethiopic lineage.

† Commander Foote, "Africa and the American Flag," p. 207.



readily make our appeal to this remarkable portion of Holy Writ, because it has "extorted the admiration of modern ethnologists, who continually find in it anticipations of their greatest discoveries." Sir Henry Rawlinson says of this chapter: "The Toldoth Beni Noah (the Hebrew title of the chapter) is undoubtedly *the most authentic* record we possess for the affiliation of those branches of the human race which sprang from the triple stock of the Noachidæ." And again: "We must be cautious in drawing direct ethnological inferences from the linguistic indications of a very early age. It would be far *safer*, at any rate, in these early times, to follow the general scheme of ethnic affiliation which is given in the tenth chapter of Genesis."\*

From the second to the fifth verse of this chapter we have the account of the descendants of Japheth and their places of residence, but we are told nothing of their *doings* or their *productions*. From the twenty-first verse to the end of the chapter we have the account of the descendants of Shem and of their "dwelling." Nothing is said of their *works*. But how different the account of the descendants of Cush, the eldest son of Ham, contained from the seventh to the twelfth verse. We read: "And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the Lord. . . . And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. Out of that land he went forth into Asshur, (marginal reading,) and builded Nineveh, and the city Rehoboth, and Calah, and Resen between Nineveh and Calah: the same is a great city."

We have adopted the marginal reading in our English Bible, which represents Nimrod as having founded Nineveh, in addition to the other great works which he executed. This reading is supported by authorities, both Jewish and Christian, which cannot be set aside. The author of "Foundations of History," without, perhaps, a due consideration of the original, affirms that Asshur was "one of the sons of Shem!" thus despoiling the descendants of Ham of the glory of having "builded" Nineveh. And to confirm this view he tells us that "Micah speaks of the land of Asshur and the land of Nimrod as two distinct countries." We have searched in vain for the passage in which the Prophet makes such a representation. The verse to which this author directs us (Micah v: 6) is unfortunate for this theory. It is plain from the closing of the verse that the conjunction "*and*," in the first clause, is not the simple copulative *and* or *also*, but is employed, according to a well-known Hebrew usage, in the sense of *even* or *namely*,

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\* Quoted by G. Rawlinson in Notes to "Bampton Lectures," 1859.

to introduce the words "land of Nimrod" as an explanatory or qualifying addition in apposition to the preceding "land of Assyria."<sup>\*</sup>

We must take Asshur in Gen. x: 11, not as the subject of the verb "went," but as the name of the place whither—the *terminus ad quem*. So Drs. Smith and Van Dyck, eminent Oriental scholars, understand the passage, and so they have rendered it in their admirable Arabic translation of the Bible, recently adopted by the British and Foreign Bible Society, namely: "Out of that land he (Nimrod) went forth unto Asshur—Assyria—and builded Nineveh." De Sola, Lindenthall, and Raphall, learned Jews, so translate the passage in their "New Translation of the Book of Genesis."<sup>†</sup> Dr. Kalisch, another Hebrew of the Hebrews, so renders the verse in his "Historical and Critical Commentary on Genesis."<sup>‡</sup> All these authorities, and others we might mention, agree that to make the passage descriptive of the Shemite Asshur is to do violence to the passage itself and its context. Asshur, moreover, is mentioned in his proper place in verse 22, and without the least indication of an intention of describing him as the founder of a rival empire to Nimrod.<sup>§</sup> Says Nachmanides, (quoted by De Sola, etc.): "It would be strange if Asshur, a son of Shem, were mentioned among the descendants of Ham, of whom Nimrod was one. It would be equally strange if the deeds of Asshur were spoken of before his birth and descent had been mentioned."

The grammatical objection to our view is satisfactorily disposed of by Kalisch.<sup>||</sup> On the absence of the locale, he remarks: "The locale, after verbs of motion, though frequently, is by no means uniformly applied. (1 Kings xi: 17; 2 Kings xv: 14, etc.) Gesenius, whose authority no one will dispute, also admits the probability of the view we have taken, without raising any objection of grammatical structure."

But enough on this point. We may reasonably suppose that the building of the *tower of Babel* was also the work, principally, of Cushites. For we read in the tenth verse that Nimrod's kingdom was in the land of Shinar; and in the second verse of the eleventh chapter, we are told that the people who undertook the building of the tower "found a plain in the land of "Shinar," which they considered suitable for the ambitious structure. And, no doubt, in the "scattering" which

<sup>\*</sup> See Oonant's Gesenius's Hebrew Grammar, (17th edition,) section 155, (a;) and for additional examples of this usage, see Judges vii, 22; 1 Sam. xvii, 40; Jer. xv, 13, where *even* represents the conjunction *vau* (and) in the original.

<sup>†</sup> London, 1844.

<sup>‡</sup> London, 1858. See Dr. Robinson's view in Gesenius's Hebrew Lexicon, under the word Cush.

<sup>§</sup> See Kitto's Biblical Cyclopedia, article *Ham*. London, 1866.

<sup>||</sup> Historical and Critical Commentary on Genesis. Heb. and Eng. P. 263.

resulted, these sons of Ham found their way into Egypt,\* where their descendants—inheriting the skill of their fathers and guided by tradition—erected the pyramids in imitation of the celebrated tower. Herodotus says that the tower was six hundred and sixty feet high, or one hundred and seventy feet higher than the great pyramid of Cheops. It consisted of eight square towers, one above another. The winding path is said to have been four miles in length. Strabo calls it a pyramid.

But it may be said, the enterprising people who founded Babylon and Nineveh, settled Egypt, and built the pyramids, though descendants of Ham, were not *black*—were not negroes; for, granted that the negro race have descended from Ham, yet, when these great civilizing works were going on, the descendants of Ham had not yet reached that portion of Africa, had not come in contact with those conditions of climate and atmosphere which have produced that peculiar development of humanity known as the Negro.

Well, let us see. It is not to be doubted that from the earliest ages the black complexion of some of the descendants of Noah was known. Ham, it would seem, was of a complexion darker than that of his brothers. The root of the name Ham, in Hebrew, conveys the idea of *hot* or *swarthy*. So the Greeks called the descendants of Ham, from their black complexion, *Ethiopians*, a word signifying *burnt* or *black* face. The Hebrews called them Cushites, a word probably of kindred meaning. Moses is said to have married a Cushite or Ethiopian woman, that is, a *black* woman descended from Cush. The query, "Can the Ethiopian change his skin?" seems to be decisive as to a difference of complexion between the Ethiopian and the Shemite, and the etymology of the word itself determines that the complexion of the former was black. The idea has been thrown out that the three principal colors now in the world—white, brown, and black—were represented in the ark in Japheth, Shem, and Ham.

But were these enterprising descendants of Ham *woolly-haired*?—a peculiarity which, in these days, seems to be considered a characteristic mark of degradation and servility.† On this point let us consult Herodotus, called "the father of

\* It is certain that Mizraim, with his descendants, settled Egypt, giving his name to the country, which it still retains. The Arabic name for Egypt is *Misr*. In Psalm cv, 23, Egypt is called "the land of Ham."

† While Rev. Elias Schrenk, a German missionary laboring on the Gold Coast, in giving evidence on the condition of West Africa before a Committee of the House of Commons, in May, 1865, was making a statement of the proficiency of some of the natives in his school in Greek and other branches of literature, he was interrupted by Mr. Cheetham, a member of the Committee, with the inquiry: "Were those young men of *pure* African blood?" "Yes," replied Mr. Schrenk, "decidedly; thick lips and black skin." "And woolly hair?" added Mr. Cheetham. "And woolly hair," subjoined Mr. Schrenk. (See "Parliamentary Report on Western Africa for 1865," p. 145.)



history." He lived nearly three thousand years ago. Having traveled extensively in Egypt and the neighboring countries, he wrote from personal observation. His testimony is that of an eye-witness. He tells us that there were two divisions of Ethiopians, who did not differ at all from each other in appearance, except in their language and hair. "For the eastern Ethiopians," he says, "are straight-haired, but those of Libya (or Africa) have hair more curly than that of any other people."\* He records also the following passage, which fixes the physical characteristics of the Egyptians and some of their mighty neighbors:†

• "The Colchians were evidently Egyptians, and I say this *having myself observed it* before I heard it from others; and as it was a matter of interest to me, I *inquired* of both people, and the Colchians had more recollection of the Egyptians than the Egyptians had of the Colchians; yet the Egyptians said that they thought the Colchians had descended from the army of Sesostris; and I formed my conjecture, *not only because they are black in complexion and woolly-haired*, for this amounts to nothing, because *others are so likewise*, etc., etc."‡

Rawlinson has clearly shown§ that these statements of Herodotus have been too strongly confirmed by all recent researches (among the cuneiform inscriptions) in comparative philology to be set aside by the tottering criticism of such superficial inquirers as the Notts and Gliddons, *et id omne genus*, who base their assertions on ingenious conjectures. Pindar and Æschylus corroborate the assertions of Herodotus.

Homer, who lived still earlier than Herodotus, and who had also traveled in Egypt, makes frequent mention of the Ethiopians. He bears the same testimony as Herodotus|| as to their division into two sections, which Pope freely renders:

"A race divided, whom with sloping rays  
The rising and descending sun surveys."

And Homer seems to have entertained the very highest opinion of these Ethiopians. It would appear that he was so struck with the wonderful works of these people, which he saw in Egypt and the surrounding country, that he raises their authors above mortals, and makes them associates of the gods. Jupiter, and sometimes the whole Olympian family with him,

\* Herodotus, iii, 94; vii, 70.

† It is not necessary, however, to consider *all* Egyptians as negroes, black in complexion and woolly-haired; this is contradicted by their mummies and portraits. Blumenbach discovered three varieties of physiognomy on the Egyptian paintings and sculptures; but he describes the general or national type as exhibiting a certain approximation to the negro.

‡ Herodotus, ii, 104.

§ Five Great Monarchies, vol. i, chap. 3.

|| Odyssey, i, 23, 24.

is often made to betake himself to Ethiopia, to hold converse with and partake of the hospitality of the Ethiopians.\*

But it may be asked, Are we to suppose that the Guinea negro, with all his peculiarities, is descended from these people? We answer, yes. The descendants of Ham, in those early ages, like the European nations of the present day, made extensive migrations and conquests. They occupied a portion of two continents. While the Shemites had but little connection with Africa, the descendants of Ham, on the contrary, beginning their operations in Asia, spread westward and southward, so that as early as the time of Homer they had not only occupied the northern portions of Africa, but had crossed the great desert, penetrated into Soudan, and made their way to the West Coast. "As far as we know," says that distinguished Homeric scholar, Mr. Gladstone, "Homer recognized the African coast by placing the Lotophagi upon it and the *Ethiopians inland from the East all the way to the extreme West.*"†

Sometime ago Professor Owen, of the New York Free Academy, well known for his remarkable accuracy in editing the ancient classics, solicited the opinion of Professor Lewis, of the New York University, another eminent scholar, as to the localities to which Homer's Ethiopians ought to be assigned. Professor Lewis gave a reply which so pleased Professor Owen that he gives it entire in his notes on the *Odyssey*, as "the most rational and veritable comment of any he had met with." It is as follows:

"I have always, in commenting on the passage to which you refer, explained it to my classes as denoting the black race, (or Ethiopians, as they were called in Homer's time,) living on the Eastern and Western Coast of Africa—the one class inhabiting the country now called Abyssinia, and the other that part of Africa called Guinea or the Slave Coast. The common explanation that it refers to two divisions of Upper Egypt, separated by the Nile, besides, as I believe, being geographically incorrect, (the Nile really making no such division,) does not seem to be of sufficient importance to warrant the strong expressions of the text. (*Odyssey* i, 22–24.) If it be said the view I have taken supposes too great a knowledge of geography in Homer, we need only bear in mind that he had undoubtedly visited Tyre, where the existence of the black race on the West of Africa had been known from the earliest times. The Tyrians, in their long voyages, having discovered a race on the West, in almost every respect similar to those better known

\* *Iliad*, i, 423; xxiii, 206.

† *Homer and the Homeric Age*," vol. iii, p. 305.

in the East, would, from their remote distance from each other, and not knowing of any intervening nations in Africa, naturally style them the two extremities of the earth. Homer elsewhere speaks of the Pigmies, who are described by Herodotus and Diodorus Siculus as residing in the interior of Africa, (on a river which I think corresponds to what is now called the Niger.) It seems to me too extravagant language, even for poetry, to represent two nations, separated only by a river, as living, one at the rising, the other at the setting sun, although these terms may sometimes be used for East and West. Besides, if I am not mistaken, no such division is recognised in subsequent geography.”\*

Professor Lewis says nothing of the *Asiatic* division of the Ethiopians. But since his letter was penned—more than twenty years ago—floods of light have been thrown upon the subject of Oriental antiquities by the labors of M. Botta, Layard, Rawlinson, Hinks, and others. Even Bunsen, not very long ago, declared that “the idea of an ‘*Asiatic Cush*’ was an imagination of interpreters, the child of despair.” But in 1858, Sir Henry Rawlinson, having obtained a number of Babylonian documents more ancient than any previously discovered, was able to declare authoritatively that the early inhabitants of South Babylonia *were of a cognate race with the primitive colonists both of Arabia and of the African Ethiopia*.† He found their *vocabulary to be undoubtedly Cushite or Ethiopian*, belonging to that stock of tongues which in the sequel were everywhere more or less mixed up with the Semitic languages, but of which we have the purest modern specimens in the “Mahra of Southern Arabia” and the “Galla of Abyssinia.” He also produced evidence of the widely-spread settlements of the children of Ham *in Asia as well as Africa*, and (what is more especially valuable in our present inquiry) of the truth of the tenth chapter of Genesis as an ethnographical document of the highest importance.‡

Now, we should like to ask, If the negroes found at this moment along the West and East Coast, and throughout Central Africa, are not descended from the ancient Ethiopians, from whom are they descended? And if they are the children of the Ethiopians, what is the force of the assertions continually repeated, by even professed friends of the negro, that the enterprising and good-looking tribes of the continent, such as Jalofs, Mandingoes, and Foulahs, are mixed with the blood of Caucasians?§ With the records of ancient history before us,

\* Owen's *Homer's Odyssey*, (fifth edition,) p. 306.

† Rawlinson's *Herodotus*, vol. i, p. 442.

‡ See Article *Ham*, in Kitto's *Cyclopaedia*, last edition.

§ Bowen's “Central Africa,” chap. xxiii.



where is the necessity for supposing such an admixture? May not the intelligence, the activity, the elegant features and limbs of these tribes have been directly transmitted from their ancestors?

"The Foulahs have a tradition that they are the descendants of Phut, the son of Ham. Whether this tradition be true or not, it is a singular fact that they have prefixed this name to almost every district of any extent which they have ever occupied. They have Futa-Torro, near Senegal; Futa-Bondu and Futa-Jallon to the northeast of Sierra Leone."\*

Lenormant was of the opinion that Phut peopled Libya.

We gather from the ancient writers, already quoted, that the Ethiopians were celebrated for their beauty. Herodotus speaks of them as "men of large stature, *very handsome*, and long-lived." And he uses these epithets in connection with the Ethiopians of *West Africa*, as the context shows. The whole passage is as follows:

"Where the meridian declines toward the setting sun, (that is, southwest from Greece,) the Ethiopian territory reaches, being the extreme part of the habitable world. It produces much gold, huge elephants, wild trees of all kinds, *ebony*, and men of large stature, *very handsome*, and long-lived."†

Homer frequently tells us of the "handsome Ethiopians," although he and Herodotus do not employ the same Greek word. In Herodotus the word that describes the Ethiopians is a word denoting both beauty of outward form and moral beauty or virtue.‡ The epithet employed by Homer to describe the same people is by some commentators rendered "blameless," but by the generality "handsome." Anthon says: "It is an epithet given to all men and women distinguished by rank, exploits, or beauty."§ Mr. Hayman, one of the latest and most industrious editors of Homer, has in one of his notes the following explanation: "*Amumon* was at first an epithet of distinctive excellence, but had become a purely conventional style, as applied to a class, like our 'honorable and gallant gentleman.'"|| Most scholars, however, agree with Mr. Paley, another recent Homeric commentator, that the original signification of the word was "handsome," and that it nearly represented the *kalos kagathos* of the Greeks;¶ so that the words which Homer puts into the mouth of Thetis, when addressing her disconsolate son, (*Iliad*, i, 423,) would be: "Yesterday Jupiter went to Oceanus, to the *handsome* Ethiopians, to a banquet, and with him went all the gods." It is remark-

\* Wilson's *Western Africa*, p. 79.

† Herodotus, lii, 114.

‡ Liddell & Scott.

§ Anthon's *Homer*, p. 491.

|| Hayman's *Odyssey*, i, 29.

¶ Paley's *Iliad*, p. 215, (note.)



able that the Chaldee, according to Bush, has the following translation of Numbers xii, 1: "And Miriam and Aaron spake against Moses because of the beautiful woman whom he had married; for he had married a beautiful woman."\* Compare with this Solomon's declaration, "I am *black* but *comely*," or, more exactly, "I am *black and comely*." We see the wise man in his spiritual epithalamium selecting a black woman as a proper representative of the Church and of the highest purity. The word translated in our version *black* is a correct rendering. So Luther, *schwarz*. It cannot mean *brown*, as rendered by Ostervald (*brune*) and Diodati (*bruna*.) In Lev. xiii, 31, 37, it is applied to hair. The verb from which the adjective comes is used (Job xxx, 30) of the countenance blackened by disease. In Solomon's Song, v. 11, it is applied to the plumage of a raven.† In the days of Solomon, therefore, black, as a physical attribute, was *comely*.

But when, in the course of ages, the Ethiopians had wandered into the central and southern regions of Africa, encountering a change of climate and altered character of food and modes of living, they fell into intellectual and physical degradation. This degradation did not consist, however, in a change of color, as some suppose, for they were black, as we have seen, before they left their original seat. Nor did it consist in the stiffening and shortening of the hair; for Herodotus tells us that the Ethiopians in Asia were *straight-haired*, while their relatives in Africa, from the same stock and in no lower stage of progress, were *woolly-haired*. The hair, then, is not a fundamental characteristic, nor a mark of degradation. Some suppose that the hair of the negro is affected by some peculiarity in the African climate and atmosphere—perhaps the influence of the Sahara entering as an important element. We do not profess to know the *fons et origo*, nor have we seen any satisfactory cause for it assigned. We have no consciousness of any inconvenience from it, except that in foreign countries, as a jovial fellow-passenger on an English steamer once reminded us, "it is *unpopular*."

"Vuolsi così colà, dove si puote  
Ciò che si vuole: e più non dimandare."‡

Nor should it be thought strange that the Ethiopians who penetrated into the heart of the African continent should have degenerated, when we consider their distance and isolation from the quickening influence of the arts and sciences in the

\* Bush, *in loco*.

† A correspondent of the *New York Tribune*, residing in Syria, describing the appearance of a negro whom he met there in 1866, says: "He was as *black* as a Mount Lebanon raven." (*New York Tribune*, October 16, 1866.) Had he been writing in Hebrew, he would have employed the descriptive word.

‡ Dante.

East; their belief, brought with them, in the most abominable idolatry, "changing the glory of the incorruptible God into an image made like unto corruptible man, and to *birds*, and *four-footed beasts*, and *creeping things*," Rom. i, 23; the ease with which, in the prolific regions to which they had come, they could secure the means of subsistence; and the constant and enervating heat of the climate, indisposing to continuous exertion. Students in natural history tell us that animals of the same species and family, if dispersed and domesticated, show striking modifications of the original type in their color, hair, integument, structure of limbs, and even in their instincts, habits, and powers. Similar changes are witnessed among mankind. An intelligent writer, in No. 48 of the "Dublin University Magazine," says:

"There are certain districts in Leitrim, Sligo, and Mayo chiefly inhabited by the descendants of the native Irish, driven by the British from Armagh and the South-of-Down about two centuries ago. These people, whose ancestors were well-grown, able-bodied, and comely, are now reduced to an average stature of five feet two inches, are pot-bellied, bow-legged, and abortively featured; and they are especially remarkable for open-projecting mouths, and prominent teeth, and exposed gums, their advancing cheek-bones and depressed noses bearing barbarism in their very front. In other words, within so short a period, they seem to have acquired a prognathous type of skull, like the Australian savage."

But these retrogressive changes are taking place in other countries besides Ireland. Acute observers tell us that in England, the abode of the highest civilization of modern times, "a process of de-civilization, a relapse toward barbarism, is seen in the debased and degraded classes, with a coincident deterioration of physical type." Mr. Henry Mayhew, in his "London Labor and London Poor," has remarked that

"Among them, according as they partake more or less of the pure vagabond nature, doing nothing whatever for their living, but moving from place to place, preying on the earnings of the more industrious portion of the community, so will the attributes of the nomadic races be found more or less marked in them; and they are all more or less distinguished by their high cheek-bones and protruding jaws, thus showing that kind of mixture of the pyramidal with the prognathous type which is to be seen among the most degraded of the Malayo-Polynesian races."

In contrast with this retrogressive process, it may be observed that in proportion as the degraded races are intellectually and morally elevated, their physical appearance improves.

Mr. C. S. Roundell, Secretary to the late Royal Commission in Jamaica, tells us that

"The Maroons, who fell under my (his) own observation in Jamaica, exhibited a marked superiority in respect of comportment, mental capacity, and physical type—a superiority to be referred to the saving effects of long-enjoyed freedom. The Maroons are descendants of runaway Spanish slaves, who, at the time of the British conquest, established themselves in the mountain fastnesses."\*

In visiting the native towns interior to Liberia, we have seen striking illustrations of these principles. Among the inhabitants of those towns, we could invariably distinguish the free man from the slave. There was about the former a dignity of appearance, an openness of countenance, an independence of air, a firmness of step, which indicated the absence of oppression; while in the latter there was a depression of countenance, a general deformity of appearance, an awkwardness of gait, which seemed to say, "That man is a slave."

Now, with these well-known principles before us, why should it be considered strange that, with their fall into barbarism, the "handsome" Ethiopians of Homer and Herodotus should have deteriorated in physical type, and that this degradation of type should continue reproducing itself in the wilds of Africa and in the Western Hemisphere, where they have been subjected to slavery and various other forms of debasing proscription?

The negro is often taunted by superficial investigators with proofs, as is alleged, taken from the monuments of Egypt, of the servitude of negroes in very remote ages. But is there anything singular in the fact that in very early times negroes were held in bondage? Was it not the practice among all the early nations to enslave each other? Why should it be pointed to as an exceptional thing that Ethiopians were represented as slaves? It was very natural that the more powerful Ethiopians should seize upon the weaker, as is done to this day in certain portions of Africa, and reduce them to slavery. And were it not for the abounding light of Christianity now enjoyed in Europe the same thing would be done at this moment in Rome, Paris, and London. For the sites of those cities in ancient times witnessed all the horrors of a cruel and mercenary slave-trade, not in negroes, but Caucasian selling Caucasian.†

\* "England and her Subject Races, with special reference to Jamaica." By Charles Saville Roundell, M. A.

† Cicero in one of his letters, speaking of the success of an expedition against Britain, says the only plunder to be found consisted "*Ex emancipiis; ex quibus nullos puto te literis aut musicis eruditos expectare;*" thus proving, in the same sentence, the existence of the slave-trade, and intimating that it was impossible that any Briton should be intelligent enough to be worthy to serve the accomplished Atticus. (*Ad. Att., lib. iv, 16.*) Henry, in his *History of England*, gives us also the authority of Strabo



But were there no Caucasian slaves in Egypt? If it be true that no such slaves are represented on the monumental remains, are we, therefore, to infer that they did not exist in that country? Are we to disbelieve that the Jews were in the most rigorous bondage in that land for four hundred years?

"Not everything which is not represented on the monuments was, therefore, necessarily unknown to the Egyptians. The monuments are neither intended to furnish, nor can they furnish, a complete delineation of all the branches of public and private life, of all the products and phenomena of the whole animal, vegetable, and mineral creation of the country. They cannot be viewed as a complete cyclopædia of Egyptian customs and civilization. Thus we find no representation of fowls and pigeons, although the country abounded in them; of the wild ass and wild boar, although frequently met with in Egypt; none of the process relating to the casting of statues and other objects in bronze, although many similar subjects connected with the arts are represented; none of the marriage ceremony, and of numerous other subjects."\*

(CONCLUSION IN NEXT REPOSITORY.)

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#### "UNCLE MOREAU."

The last number of the Repository contained mention of this remarkable native African. We have since been kindly placed in possession of the following article, written by the Rev. Dr. Grier, editor of the *Presbyterian*, of Philadelphia, Pa., while he was Pastor of the Presbyterian church in Wilmington, N. C. The facts given are stated to have been taken from Moreau's own conversations with the writer at different times, and from General James Owen, who was for many years his guardian and friend. During the war, or shortly after, both parties passed into the eternal world.

We are informed that it was always difficult to get Moreau to speak of his early life, and especially of the reason why he was consigned to slavery. It is likely that he had committed some offence against the law of his tribe, and had been sold to the slave traders as a punishment. Crimes were often punished in this way in Western Africa.

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for the prevalence of the slave-trade among the Britons, and tells us that slaves were once an established article of export. "Great numbers," says he, "were exported from Britain, and were to be seen exposed for sale, like cattle, in the Roman market." *Henry*, vol. ii, p. 225. Also, Sir T. Fowell Buxton's "Slave Trade and Remedy"—Introduction.

\*Dr. Kalisch: "Commentary on Exodus," p. 147. London, 1855.



As I write of the good old man whose name is mentioned above, a communication of some interest, addressed to him, lies on the table before me. It is a letter in Arabic (translated also into Chinese and English) sent to Moreau by Yang, a Chinese Mohammedan, residing in Canton, and which was written at the suggestion of Rev. D. Ball, Missionary at Canton, an acquaintance of both parties. The following are the concluding words: "The true Lord, the most worthy, have compassion on my respected Senior Moreau, whose letter has come to hand. It is fully understood. But he and I are separated so many thousand miles from each other that we are not able to meet each other and speak face to face; but we may hope for the returning favors of the true Lord. This will be most fortunate, most fortunate!" I confess that it is not without awakened interest and thought that I look upon the ancient characters which convey words of respect and hope from one in the far East to a dweller in the far West, and which are reproduced in the languages which are now spoken by more than one-half of the inhabitants of our earth.

This incident will serve to introduce a short sketch of the life of one of the men engaged in this novel correspondence—the venerable colored man known familiarly, wherever he is known, by the name of "Uncle Moreau." This is further necessary because of numerous errors which have crept into a sketch already published in the course of its wandering through the newspapers.

"Uncle Moreau" is now well stricken in years, being, according to his own account, eighty-nine years of age. He was born in Western Africa, upon the banks of the Senegal river. His name originally was "Umeroh," which has gradually been changed into the French title he now bears. He belonged to the tribe of the Fulahs, but from which of the various nations inhabited by this people he came it is difficult to ascertain. There is no doubt, however, that he is the most remarkable man of his tribe ever brought to this country, and, perhaps, is now the only one of his nation living in the United States. One of the same was sent back to Africa as early as 1733 by Oglethorpe; another was ransomed and sent to Liberia in 1828; besides these, not more than two Fulahs were known in 1855 to be in the limits of the Southern States.

The story that "Uncle Moreau" was by birth a prince of his tribe is undoubtedly unfounded. His father seems to have been a man of considerable wealth, owning as many as seventy slaves, and living on the proceeds of their labor. He was killed in one of the predatory wars in which the tribes of Western Africa are so incessantly engaged. This occurred when Moreau was only five years old, and the whole family was immediately

removed by an uncle to his residence. Here Moreau was educated; that is, he was taught to read the Koran, to recite certain forms of prayer, and the knowledge of the simpler forms of Arithmetic. So apt was he to learn that he was soon promoted to a mastership, and for ten years taught the youth of his tribe all that they were wont to be taught, which was for the most part lessons from the Koran.

After teaching for many years, Moreau resolved to abandon this pursuit and become a trader; the chief articles of trade being salt, cotton cloths, &c. While engaged in trade, something occurred to which he is very reluctant to refer, and the memory of which evidently gives him pain, which resulted in his being sold into slavery. He was brought down to the coast, shipped for America, in company with only two who could speak the same language, and was landed in Charleston in 1807, just one year previous to the final abolition of the slave trade. He was soon sold to a citizen of Charleston, who treated him with great kindness, but who, unfortunately for Moreau, died in a short time. He was then sold to a harsh, cruel master, who exacted from him labor which he had not strength to perform. From him Moreau found means to escape, and, after wandering for some time in the woods, was found near Fayetteville, North Carolina. Here he was taken up as a runaway, and placed in jail. Knowing nothing of our language as yet, he could not tell who he was, or where he was from; but finding some coals in the ashes of his room, he filled the walls with piteous petitions to be released, all written in the Arabic language. The strange characters, so elegantly and correctly written by a runaway slave, soon attracted attention, and many of the citizens of the town visited the jail to see him.

Through the agency of Mr. Mumford, a citizen of Fayetteville, and of others, the case of Moreau was brought to the notice of Gen. James Owen, of Bladen County, a gentleman well known throughout the Commonwealth for his public services, and always known as a man of humane and generous impulses. He took Moreau out of jail, becoming security for his forthcoming if called for, and carried him with him to his plantation on the Cape Fear River. For a long time his wishes were baffled by the meanness and cupidity of a man who had bought the runaway at a small price from his former master; but at last, by persevering effort, he succeeded in getting legal possession of one in whom he had begun to feel a deep interest. It was greatly to Moreau's joy to find that he was no more to leave his kind guardian and friend, and he has continued to be for more than forty years an attached, faithful, and indulgent servant. As he was never a very strong man, his tasks were never very burdensome, and for many years he has had literally

nothing to do but what it pleased him to do. He is still nominally a slave, but no one could be more really free.

At the time of his purchase by Gen. Owen, Moreau was a staunch Mohammedan, and the first year at least kept the fast of Rhamadan with great strictness. Through the kindness of some friends, an English translation of the Koran was procured for him, and portions of it read to him when he desired it. But he was taught also, carefully and wisely, the elements of a better faith, and he gradually began to lose his interest in the Koran, and to show increasing interest in the sacred Scriptures. Finally he abandoned his own religion, and became an humble and, by all outward signs, sincere believer in Jesus Christ. He was baptized by Rev. Dr. Snodgrass, then Pastor of the Presbyterian Church in Fayetteville, and received into that church. Since that time he has been transferred to the First Presbyterian Church, Wilmington, N. C., of which he has long been a worthy and consistent member. There are few Sabbaths in the year in which he is absent from the house of God, and there are few who seem to worship God in His sanctuary with more unaffected interest and delight.

"Uncle Moreau" is an Arabic scholar, reading the language with great facility, and translating it with ease. His pronunciation of the Arabic is remarkably fine, and his reading is pleasant to hear, even when the hearer is wholly ignorant of the words. His translations are somewhat imperfect, as he has never mastered the English language, but they are often very striking. We remember once hearing him read and translate the twenty-third Psalm, and shall never forget the earnestness and fervour which shone in the old man's countenance as he read of the going down in the dark valley of the shadow of death, and, using his own broken English, continued, "me no fear, master's with me there." There were signs in his countenance and his voice that he felt the power and consoling influence of those blessed words.

In the great revival of 1858, he felt great delight. He was the first at the daily prayer meeting, and the last to leave it. "Joyful times," "joyful times," was his constant exclamation. This indeed indicates his habitual frame of mind. He seems to have come in his pilgrimage to the land described by Bunyan "whose air is very sweet and pleasant, where also is heard continually the singing of birds, and every day flowers appear in the earth, and where the Pilgrim is in sight of the city he is going to." In this state of joyful expectation he is waiting for the command of his King to pass over the river.

Moreau has never expressed any wish to return to Africa, but, on the contrary, a fixed aversion to it, changing the subject whenever it has been suggested. When Dr. Jonas King,



now of Greece, was in this country, he was introduced to Moreau in Fayetteville. General Owen observed an evident reluctance on the part of the old man to converse with Dr. King. After some time he ascertained that the only reason of his reluctance was the fear that one who talked so well in Arabic might have been sent by his own countrymen to reclaim him and carry him again over the sea. After his fears were removed, he conversed with Dr. King with great readiness and delight.

He evidently regards his expatriation as a great Providential favor. "His coming to this country," as he once remarked to the writer, "was all for good." The sharp trials of his early years are over. His false belief has been supplanted by a true and living faith in Jesus Christ, and in the midst of a Christian family, where he is kindly watched over, and in the midst of a church which honors him for his fervent and consistent piety, he is gradually going down into that dark valley, in which his own firm hope is that he will be sustained and comforted by the hand of the Great Master, and from which he will emerge into the brightness of the "perfect day."

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#### THE PORTUGUESE IN EASTERN AFRICA.

Let us look at the results of Portuguese occupancy, if occupancy it can be called. In the year 1497, Vasa da Gama first passed the Cape of Good Hope, and pushed his way eastward. It was the policy of the Portuguese, from that time onward, to occupy certain prominent points on the coast, and thus exclude all other nations. This policy has been pursued for more than two centuries and a half. For a long time little was known of the results. It was a region seldom visited by travellers, and these had few opportunities to learn the practical working of the Portuguese policy. Of course it was known that the slave trade was actively carried on. Inhambane, Quillimane, and Mozambique were great slave marts, from which it is estimated that twelve or fifteen thousand slaves were annually carried away. But of the effects on the natives of the interior, the blighting influence on all legal traffic, the hindrance to a large lucrative commerce, these were not known until the discoveries of Dr. Livingstone revealed them. In 1856 he descended the Zambesi river from the interior, and reached Quillimane, at its mouth. In 1858 he started on his second expedition to the Zambesi. Before his return he had ascended that river, and traced the course of the Shire river, and skirted along the western shore of Lake Nyassa, nearly to its northern extremity. The judgment which he formed on the results of the Portuguese policy is worthy of special notice:



"The main object of the Portuguese Government is not geographical. It is to bolster up that pretence to power which has been the only obstacle to the establishment of lawful commerce and friendly relations with the inhabitants of eastern Africa. \* \* I may here add that it is this unwarranted assumption of power, over one thousand three hundred miles of coast, from English river to Cape Delgach, where the Portuguese have, in fact, little real authority, which perpetuates the barbarism of the inhabitants. The Portuguese interdict all foreign commerce, except at a very few points, where they have established custom-houses; and even at these, by an exaggerated and obstructive tariff and differential duties, they completely shut out the natives from any trade except that in slaves.

"Looking from South to North, let us glance at the enormous sea-board which the Portuguese in Europe endeavor to make us believe belongs to them. Delagoa Bay has a small fort called Lorenzo Marques, but nothing beyond the walls. At Inhambane they hold a small strip of land by sufferance of the natives. Sofala is in ruins, and from Quillimane northward for six hundred and ninety miles they have only one small stockade, protected by an armed launch in the mouth of the river Angoza, to prevent foreign vessels from trading there. Then at Mozambique they have the little island on which the fort stands, and a strip about three miles long on the main land, on which they have a few farms, which are protected from hostility only by paying the natives an annual tribute, which they call 'having the blacks in their pay.' The settlement has long been declining in trade and importance. It is garrisoned by a few hundred sickly soldiers shut up in the fort, and, even with a small coral island near, can hardly be called secure. On the island of Oibo, or Tboe, an immense number of slaves are collected, but there is little trade of any kind. At Pumba Bay a small fort was made, but it is very doubtful whether it still exists, the attempt to form a settlement there having entirely failed. They pay tribute to the Zulus for the lands they cultivate on the right bank of the Zambesi, and the general effect of the pretence to power and obstruction to commerce is to drive the independent native chiefs to the Arab dhow slave-trade, as the only one open to them."

The last work of Dr. Livingstone abounds with evidence of the truth of what he here charges upon the Portuguese Government. All along that sea-coast of one thousand three hundred miles is a broad belt of territory, in some places well nigh depopulated, everywhere blighted and demoralized by the traffic which the Government officials carry on themselves or

tolerate in others. Beyond that belt of ruin are races, industrious, intelligent, kindly-disposed, moral. They might send out the rich products of their industry and skill, and receive in return all that Europe and America can offer, and chiefest of these the Gospel, were it not for the broad barrier which Portuguese assumption interposes.

Such being the result of the pretended occupancy of that long line of sea-coast, we cannot wonder that the natives themselves begin to revolt against a barbarizing domination, which the nations of the civilized world have too long tolerated. "The Lord is known by the judgment which He executeth; the wicked is snared in the work of his own hands. For the needy shall not always be forgotten; the expectation of the poor shall not perish forever."—*The National Baptist*.

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#### WHEREABOUTS OF DR. LIVINGSTONE.

The false intelligence just brought to England respecting Dr. Livingstone has led to the expression of some anxiety respecting the fate of the distinguished traveler. The news ran that he had reached Zanzibar; but on examination it appeared that the Geographical Society had intelligence from Zanzibar to a much later date than that of the Doctor's asserted arrival there. But the disappointment need not make us more anxious than before respecting Dr. Livingstone's safety. The hopes which Sir Roderick Murchison had expressed, that the Doctor might take his Christmas dinner in England last year, were founded on the assumption that he would adopt a particular course—a course which several of those who are most familiar with the personal characteristics of the brave Doctor considered to be one he was little likely to follow. News had come last Autumn that he was among the Cazembes, and was pushing his way to the northeast coast of Tanganyika. A glance at the map which accompanies Sir Samuel Baker's work on the Albert Nyanza shows how unlikely it is that Livingstone, when once he had attained this neighborhood, would turn towards the beaten track leading to Zanzibar. It is far more probable, in our opinion, that he would push northward to the Albert Nyanza, and endeavor to make his journey homeward along the river-track, pursued by Sir Samuel Baker. Before reaching the country surveyed by the latter, however, Dr. Livingstone would be likely to devote much time and attention to the as yet unexplored portions of the lake, and also to the country lying between the Albert Nyanza and the Tanganyika. This being surmised, we need not expect to hear of him for several months.

It is interesting to consider the probability that the Doctor

will pursue this course, in connection with the news just received from Egypt that Sir Samuel Baker proposed to commence an expedition with the object of putting a forcible end to the abominable slave trade going on in the Nile Basin. In pursuance of this resolution, which was to take effect on April 1, he will take command of a corps of horse and foot, and of a fleet of steamers and boats intended for the navigation of the Albert Nyanza. Should Dr. Livingstone pursue the course we have mentioned—a course which many very eminent authorities think extremely probable—how great will be his surprise to find the lake the scene of a new activity, and how much greater his gratification when he learns that the force and fleet have been placed under the command of his distinguished fellow traveler, in pursuance of an object so dear to his own philanthropic spirit as the suppression of the slave trade of the Nile Basin.—*London News*.

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#### THE BRITISH AND AFRICAN STEAM NAVIGATION COMPANY.

The coming fact which we hailed with joy in January, has, in April, become a fully established one. The three fine new steamers of the new Company have all in turn, and in due order, left this country with full cargoes for the West African Coast, and one of them has also returned. We have not, therefore, now to do with intentions, but with acts; the Company and its steamers are vigorous realities, and the commerce of the West Coast of Africa is rejoicing at increased facilities. The arrival and departure of three steam vessels every month, instead of only two, as heretofore, and of only one until within the last three years, is a fact full of great significance for West Africa. Instead of the horrid slave-traders, stimulating violence and bloodshed, and carrying away their cargoes of human woe, the peaceful prows of magnificent steamers now cleave the waters on the African shore, inciting to peaceful agriculture, to enriching pursuits, and ameliorating trade; and bearing away the rich products of a tropical clime, the growth and preparation of which should diffuse happiness and insure peace. The healthy competition of two independent and unconnected lines of steamers—and we can see no reason why it should not be at the same time a courteous and friendly competition—must greatly benefit the trade and people of the West Coast. We cannot admit a doubt of the actual commerce of the West Coast with Great Britain being quite adequate to the support of two lines of steamers so as to make them both good paying lines, and to give very satisfactory remuneration to the shareholders whose capital is invested in these enterprises. The old Company enjoys postal subsidies from Great



Britain and Sierra Leone of nearly twenty-four thousand pounds a year, or one thousand pounds for each voyage out and home of the twenty-four voyages its vessels now make each year to the Coast.—*African Times*.

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#### THE FRENCH IN EQUATORIAL WEST AFRICA.

A Missionary at the Gaboon wrote, December 13: "A new commandant has just arrived from France, who has associated with him three other officers here, to aid in the administration of affairs; the Admiral, when in the river, being superior, as heretofore. They have asked our educational statistics very particularly, and have informed us that our marriages up to this time will be recognized as valid; but that hereafter marriages must be conformed strictly to French law. It is thought probable that Corisco, and the coast north of Corisco, will ere long become French, and that from the equator north and south, for a considerable distance, there will be no other jurisdiction than that of France. The overthrow of that persecuting dynasty in Spain, that has done so much to curse Africa and hinder the introduction of the gospel among her tribes, is a matter for thanksgiving. Probably Protestant missionaries, who were driven from Fernando Po some years since, will now return and resume their work; and other places on the coast and Spanish isles will now be opened to the gospel. It is wonderful how God is turning and overturning among the nations, preparatory to the universal reign of Christ. All things seem working together for that glorious result.

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#### LIBERIA CONFERENCE SESSION.

The Liberia Conference of the Methodist Episcopal Church met, February 17, at Robertsport, Bishop Roberts presiding. The statistics show improvement in every department but that of laborers to meet the increasing wants of the ripening harvest. The appointments are as follows:

MONTERRADO DISTRICT, *P. Gross, P. E.*—Monrovia, H. E. Fuller; J. S. Payne, H. H. Whitefield, *sup.* Robertsport, D. Ware. St. Paul's River Circuit, to be supplied; O. Richards, *sup.* Millsburgh and White Plains Circuit, *P. Gross, L. R. Roberts.* Carysburgh, S. J. Campbell. Queah Mission, to be supplied. Ammons Station, to be supplied.

BASSA DISTRICT, *J. G. Thompson, P. E.*—Buchanan, to be supplied. Bexley, W. P. Kennedy, *Sen., sup.* Edina, J. K.



Moore. Durbinville, W. P. Kennedy, Jun. Mount Olive and Marshall, J. H. Deputie.

SINOUE DISTRICT, *C. A. Pitman, P. E.*—Greenville Circuit, C. A. Pitman. Louisiana, J. M. Montgomery.

CAPE PALMAS DISTRICT, *J. M. Moore, P. E.*—Mount Scott, J. M. Moore. Grebo Station and Sardica, J. C. Lowrie, one to be supplied.

Number of members, 1,533, including 387 natives. Their tables show 244 laborers, in which are included 69 natives. There are 40 preachers, 4 of whom are natives. They have 24 churches, valued at \$20,482; 6 parsonages, valued at \$2,960. \$739 were raised for the support of the Gospel, \$31 for Church Extension, and \$5 for Sunday-School Union.

The following report on the state of their work was adopted by the Conference:

The Committee to whom was referred the subject of the general state of the work, beg leave to report as follows:

During the year just closing, our heavenly Father has removed from work to reward three of His laborers from this portion of His vineyard; but the work goes on.

1. We are pleased to say the work in general is in a healthy and prosperous condition. Cape Palmas District has been greatly blessed during the year in a revival of religion from which accessions were made to the society.

2. *Sinou District.*—The societies here have been divinely favored, and especially the Greenville Circuit. Several have been awakened, and have united with the Church.

3. *Bassa District.*—The Churches here maintain their vitality, having during the year been blessed with spiritual showers from on high at several points. There has been an increase of population on the Edina Circuit by immigration from the United States, which demands additional ministerial labors, and instruction for the youth.

4. *Monrovia District.*—In consequence of the death of the preacher in charge of this point, in the early part of the year, the interest of the work demanded a more efficient pastoral care than we could supply; but the society has maintained its steadfastness, and the results of a protracted meeting were a few additions to the membership. At Robertsport there has been a religious interest and revival, which was fruitful in the conversion of several, among which were some natives.

5. On the *St. Paul River District* no great revival has taken place, yet we have a few accessions to the Church by conversions, mainly among the native Congoes. The schools among the Americo-Liberians and Aborigines are healthful, and promise great good.

The work among the natives is very promising, and the Mount Olive Station exerts an influence upon many natives. Ammons Station, Durbinville, Queah Mission, Sawakee, and the several Congo towns, are points of much interest in the work. Calls from our heathen brethren reach us, to which a favorable response should be made.

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#### EX-PRESIDENT ROBERTS.

This distinguished man has spent recently a few days in Philadelphia, renewing old friendships, and making new friends of all who had never before met him. He was born in Norfolk, Virginia, March 15, 1809, and is therefore sixty years of age. At a very early period of his life, he went with his parents to Petersburg, Virginia, and many have therefore supposed that the city of Petersburg was his birth-place. His mother, "Amelia Roberts," was distinguished for her hospitality. On the 9th of February, 1829, Mrs. Roberts, then a widow, with her seven children, (Uriah, Joseph, John, Elizabeth, William, Henry, Mary,) sailed from Hampton Roads in the ship Harriet for Africa, and arrived in Monrovia, March 18, 1829. Thus forty years the family has been identified with the history of Liberia. John Roberts, the third child, and next in age to Joseph, is the Bishop of the Liberia Conference of the Methodist Episcopal Church. Henry was distinguished as a physician. Mr. Roberts was six years "Governor" and eight years "President" of Liberia, making fourteen consecutive years of public life as the Chief Magistrate. Since 1861 he has been the President of the "Liberia College." We hope that his useful life may be spared, and that his visit may result in the endowment of the College.—*Christian Recorder*.

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#### SLAVERY AND POLYGAMY ABOLISHED.

Yesterday our reporter had an interview with the Hon. Joseph J. Roberts, who for fourteen years acted as Governor and President of the infant Republic, and who is now visiting Philadelphia prior to his return to his African home. Referring to the charges made against him personally, and also against his people, that slavery and polygamy existed, and were countenanced by the Liberian authorities, Mr. Roberts distinctly denies the charge. Some years ago, when several cargoes of slaves were captured, they were landed on the Liberian territory. Each household capable of supporting any others than its own members, took its share of the destitute savages in, and cared for them, the President's family taking it upon

themselves to support sixteen of the unfortunate negroes—hence the rumor that Mr. Roberts held sixteen slaves. Of polygamy, it can only be said it exists neither among the Liberians or the tribes taken into their country as citizens. These tribes practiced polygamy until they became incorporated in the Republic, when it ceased, or if at all, is carried on *sub rosa*, and not with the knowledge or concurrence of the authorities.

The present political divisions in Liberia are known as True Liberians and Whigs, although both parties are in reality working on the same platform; the division being merely nominal, or like coquetry of courtship, thrown in to give spiciness to the affair. In the matter of education, the people are fast advancing. They have a College, of which Mr. Roberts is President, and schools which, under good management, must be doing much to advance the intelligence of the little community. The sugar and other products, rice, arrowroot, and coffee, which are raised by the agricultural portion of the population, are exported in considerable quantities to the British colony of Sierra Leone. Concerning the Americo-Liberians, as the emigrants from this country are termed, the ex-President says, that they make good citizens and well-to-do farmers.—*Philadelphia Inquirer*.

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#### AMERICAN COLONIZATION SOCIETY.

The Fifty-second Annual Report of this Society, recently issued, contains interesting statements of the progress of emigration to Liberia, applications for settlement, and of affairs in the Republic. The latter has now its fourth President in the person of Mr. Payne, who is a native of Richmond, Va., was taken to Monrovia, the capital of Liberia, when ten years of age, and received his education there. The Liberia College, established in 1851, has now suitable buildings in Monrovia for some years to come; a library of several thousand volumes, with a fund of \$5,000 for its increase; and an able Faculty, all of African descent. To meet the rapidly increasing wants of the trade between England and the West coast of Africa, the British and African Steamship Company announce that they intend to begin early in this year to run the Bonny, the first of three steamers, from Glasgow and Liverpool to Sierra Leone, Cape Palmas, Cape Coast Castle, Accra, Lagos, Benin, Bonny, Old Calabar, and Fernando Po. These vessels are being specially constructed in the Clyde, and will make the third line of steamers plying between the two continents. The commercial marine of Liberia is stated to consist of forty-seven vessels, of which four belong to Cape Mount, fifteen to Monrovia, thirteen to Grand Bassa, and fifteen to Cape Palmas. To these have been added the "James M. Waterbury," dispatched from

New York, April 28, 1868, in charge of a colored captain, mate, and crew, to a young and enterprising firm of Liberians at Monrovia.

In an address at the last annual meeting, held in Washington in January, the Hon. Joseph J. Roberts, formerly President of Liberia, and now President of the Liberia College, gave a sketch of the first settlement, early trials, and progress of the colony, and of the subsequent prosperity of the young Republic. The following brief summary presented by Mr. Roberts will interest our readers: The Republic of Liberia now enjoys all the elements of free institutions and self-government, and embraces within her territorial limits at the present time about six hundred miles of sea-coast, with the privilege of acquiring in the interior an almost unlimited jurisdiction over territory, to any extent. There is now under the political control of the Government a population of not less than six hundred thousand souls. Of this number, about fifteen thousand are emigrants, or the descendants of emigrants, from the United States and other civilized countries, about four thousand recaptured Africans, and the remainder aboriginal inhabitants, of whom many have become assimilated to the Americo-Liberians in culture. In the four counties of the Republic are thirteen flourishing towns and villages, with their churches, school-houses, and comfortable dwellings, many of them built of stone and brick. In agriculture there is a steady increase, including more particularly the production of sugar and coffee, which are now articles of regular export. Under this head last year should be mentioned six hundred tons of cam-wood, twelve hundred tons of palm-oil, and ten hundred tons of palm-kernels. Three Liberian vessels, of foreign construction, were dispatched in 1868 for Liverpool with full cargoes of palm-oil, cam-wood, and ivory, brought from the interior.—*Philadelphia Ledger*.

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#### LIBERIAN ADVERTISEMENTS.

We give the following advertisements an insertion *without charge*. They are taken from the *True Whig* of Monrovia, and indicate agricultural activity on the St. Paul's river:

JESSE SHARP, sugar planter and manufacturer, steam mill ten-horse power, will supply orders for first quality brown sugar at a moderate price. New York settlement, St. Paul's river.

W. S. ANDERSON, planter and manufacturer of sugar; steam mill twenty-four-horse power. Guadilla Farm, New York settlement.



M. T. DECOURSEY, planter and manufacturer of sugar, coffee, and dealer in African produce. Fair Haven Farm, New York settlement.

DAVID WISE, large coffee planter. Central Farm. Clay-Ashland, 10,000 trees. Will supply orders for coffee in large quantities.

D. W. COLEMAN, trader in native African and domestic produce. Clay-Ashland.

H. W. ERSKINE, manufacturer of soap, good quality, by steam apparatus. Orders supplied for the coast trade. Clay-Ashland, St. Paul's river.

H. W. JOHNSON, senior, large coffee plantation, 6,000 trees. Orders for coffee will be supplied. Greenwood Valley Farm, Clay-Ashland, St. Paul's river.

AUGUSTUS WASHINGTON, planter and manufacturer of sugar, and dealer in African and domestic produce. White Plains settlement, St. Paul's river, head of navigation and terminus of Carysburg road.

WM. H. ROE, planter and manufacturer of sugar; steam mill twelve-horse power. Order for sugar will be promptly attended to. Louisiana settlement, St. Paul's river.

GEO. R. BROWN, senior, planter and grower of all kinds of agricultural produce; and will supply orders for the same. Louisiana settlement, St. Paul's river.

WM. COOPER, GARRET, AND JAMES COOPER, planters and manufacturers of sugar; steam mill six-horse power. St. Paul's river.

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#### AFRICAN COLONIZATION—FACTS AND FIGURES.

The average annual receipts of the American Colonization Society, from 1849 to 1869, amounted to \$72,772 41; while the average annual expenditures of the Society during this period, upon its Secretaries and collecting Agents, have been less than \$8,000. The entire amount received by the Society, prior to 1869, was \$2,251,339 02.

The number of negroes colonized by this Society during the last four years is 2,234; over 500 of whom were members of Christian churches, and some 20 of them licensed preachers of the Gospel. The total number colonized by the Society is 12,995. The Maryland State Colonization Society, not auxiliary to the Parent Society, has colonized 1,227; and 5,722 Re-

captured Africans have been sent to Liberia at the expense of the Government of the United States, making the whole number colonized in Liberia 19,944.

Including its Aboriginal inhabitants, the African Republic now contains a population of more than half a million of the children of Africa, living under a government modeled after our own, and in formal treaty with Great Britain, France, the Hanseatic States, the Netherlands, Belgium, Denmark, Sweden and Norway, Italy, Portugal, and the United States. We have only to look to behold a Christian nation—an independent nationality of the colored race, twenty-two years old, with its schools and churches and College, where sixty years ago heathenism in its worst forms reigned supreme.

Within the limits of the Republic three Missionary Boards of the United States have, for many years, annually expended in the mission work more than \$50,000.

The Protestant Episcopal Board has appropriated nearly \$26,000 to that field for the present year. Under its supervision, Bishop Payne reports nine church buildings and five commodious schoolhouses; twenty-five teachers and catechists, sixteen of whom are natives; five hundred and thirty-nine day scholars, two hundred and fifty-three of whom are natives; seven hundred and ninety-six Sunday-school scholars, about two hundred and fifty of whom are natives; ten colored ministers, seven of whom are natives; and six candidates for orders.

Bishop Roberts, of the Methodist E. Church of Liberia, reports fifteen ministers connected with the Conference; six assistants; thirty-two local preachers; thirty Sunday-schools, with one hundred and seventy teachers; nine common schools at the expense of the Mission, and two seminaries; the Mission being composed entirely of colored persons.

The Presbyterian Board reports in their mission work in Liberia eight preachers and five teachers—all colored but one. Of these it is said: "Their work is at first among the American Liberians, but its ultimate bearings and its greatest scope will be among the native Africans within the limits and within reach of Liberia. Of this native population, some persons are even now brought under Christian instruction in connection with the Liberian churches and missions."

There is an impression in some minds that Liberia needs few if any more emigrants from the United States; and that the American Colonization Society should change its policy, and use its funds for the education of the people already in the Republic, rather than to increase their number. In view of such impression, a letter was addressed to Mr. B. V. R. James, one of Liberia's most intelligent and reliable citizens—having resided there thirty-three years—containing the following inquiry: "Are we sending you too many emigrants?"

Mr. James answers this question, under date of October 6, 1868, thus: "*No! No! No!* emphatically *No!* We need more emigrants, not less. New countries have to be peopled by emigrants—cannot be by natural increase. If men lived 969 years, as in olden times, we might hope. Our success is hindered most by our weak and sparse civilized population."

President Payne, in his message to the Liberia Legislature of last December, said: "I consider it important to recommend to you for consideration the subject of emigration to this Government. I am of the opinion that the circumstances of a country, in which the proportion of the civilized populace bears so small a ratio to the uncivilized, make it necessary that the Government should not omit to use any means within its power to increase its enlightened population. \* \* \* I propose that, continuing thus to manifest this interest, the Government be authorized to appeal to the colored men of the United States of North America, and elsewhere, and invite them on most liberal terms to aid in the maintenance of a Christian Government in the land of our fathers; and the Government be also authorized to enter into an arrangement with the Government of the mother Republic, by which emigration may be promoted, and the security of this struggling infant State increased."

And Ex-President Roberts, than whom no one is more competent to speak on the subject, recently said in answer to a question touching the *character* of emigrants, "If two apply for a passage, send both if you have the means; If not, send the most promising of the two."

JOHN ORCUTT,

*Secretary American Colonization Society, 24 Bible House, N. Y. City.*

## OBITUARY.

THE HON. HENRY DUTTON, who died at New Haven, Conn., on the 26th of April, in the 74th year of his age, was a Vice-President of the American Colonization Society since January 15, 1855. After attaining eminence in the legal profession, he became Professor in the Yale Law School in 1847, and continued in office till the close of his life. He was successively Governor of the State and Judge of the Supreme Court, and has long been eminent among the public men of Connecticut.

A correspondent of the *South-Western Presbyterian* announces the death, at Pass Christian, Mississippi, April 19, of JOHN EDWARD CALDWELL, Esq., in the 54th year of his age, the youngest son of Elias Boudinot Caldwell, Esq., who, with his brother-in-law, Rev. Robert Finley, D. D., Hon. Charles Fenton Mercer, and others, in 1816, "laid the foundation of the Republic of Liberia, by their organization of the American Colonization Society, which, in the opinion of the writer, will yet be blessed in the redemption of Africa."

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EMIGRANTS FOR LIBERIA.

The abolition of slavery has not only increased but given the people of color the liberty to gratify the disposition to remove to Liberia. Previous to the late mighty contest, the Colonization Society frequently had but a limited number of applicants for passage and settlement. This was the case during the four years of the war, (1861 to 1864,) when a total of 169 persons, or about 42 each year, were sent. In the four years which have since elapsed, (1865 to 1868,) the Society colonized in Liberia 2,234 emigrants, or an average of 558 per annum. In no equal period of the Society's existence, except one, have so many emigrants been settled in Western Africa. And this large number gives but the small portion of the persons who applied for a passage.

Of the 2234 emigrants sent, 177 were from Virginia, 209 from Tennessee, 602 from South Carolina, and 767 from Georgia. A fair proportion could read, most of the male adults were of some fixed industrial pursuit, and at least 500 were members



of some Christian church; about 20 of them being licensed ministers of the Gospel.

This quiet exodus was entirely spontaneous—the sole result of the inquiries and reflections of the voyagers. And the stream of emigration bids fair to be kept up, the intending emigrants desiring to better their condition, and to help to give law, liberty, the English language, and religion to the untold millions of benighted Africa. Funds are needed by the Colonization Society to meet the applications for passage and settlement of the people of color, being unable themselves to meet the necessary expenses. A future of importance beyond what the country has yet witnessed is before this movement.

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#### WEST AFRICAN COTTON.

We are indebted to an active friend of this Society for the following interesting communication from the Rev. Alexander Crummell, of Liberia, in regard to the growth and manufacture of cotton in West Africa:

DEAR SIR: I doubt very much my ability to give you correct information upon the points you moot in your letter; but I know you will kindly judge even my errors and inaccurate statements, inasmuch as I shall attempt to state only what has come under my own observation, or the observation of trustworthy and truthful friends.

The cotton which is manufactured in Africa by natives into cloths, for home use, and for trade, is the growth of a shrub or plant, similar to the American upland shrub, grown in the United States. It is, without doubt, identical with the latter in nature; but has these variations from it: (*a*) It is a perennial. I have seen plants in our settlements eight and ten years old. (*b*) Its yield is finer than the American plant; but (*c*) its staple is much shorter. (*d*) The shrub grows six, seven, and even eight feet high, with a wide spread of umbrage. (*e*) It can be picked three and four times a year. I have seen it budding and blossoming on one side, while full blown balls were being picked on the other. (*f*) Its growth, when planted in a proper season, is so rapid that the plants can be picked seven or eight months from planting. (*g*) I have seen the yellow and the white cotton growing in Liberia in many places in small patches; but I have heard that there are some three or four varieties. (*h*) From the fact that it is grown two and three hundred miles, interiorwards, back of our settlements, and that the manufacture of it, on simple native looms, has been carried on from time immemorial, I infer that it is indigenous. Moreover we, that is, Liberians, find by experiment that the American seed fails; while, on the other hand, seed obtained from the interior natives grows abundantly, and produces flourishing perennials. (*i*) It is cultivated in the Mandingo country extensively. They manufacture cot-

ton cloths for wear and for trade. Thousands of these cloths are sold to the merchants of Monrovia annually. From the number that are annually sold at Lagos, the growth must be very great through all the Abbeokutan country up to the banks of the Niger. We have no cotton planters in Liberia; the shrubs that are grown are only for domestic use, and hence I am unable to give an estimate of an acre's yield. My own opinion is that, when we commence the growth of cotton, we shall find it more lucrative than anything else. I have no doubt that a well tilled acre of cotton would yield its proprietor two and a half bales of cotton, 500 pounds to a bale.

Perhaps I may be pardoned for venturing an opinion just here. I have no doubt that eventually there will be a large supply of cotton from West Africa through the ports of Liberia. When I was living on the St. Paul's river, (1856,) a neighbor of mine, at my suggestion, made the effort to get a supply of the raw material. He mentioned his desire to the Mandingo chiefs, and offered to pay them in any articles of trade they demanded. In less than two months they brought him large parcels of raw cotton, unginned, for some two or three months, until he accumulated a great quantity; but having no gins, and his capital thus lying dead upon his hands, he gave up the trade. That brief experiment satisfied me that, if he had continued this business, and had been sustained two or three years, what with his demand, and the spur he would have given the natives to plant, with the enormous greed of the native African, he would have made cotton-planting the business of our natives through all the region back of Monrovia, from Millsburg interiorward. I do not think that our colonist population can be looked to for cotton for twenty years to come. Coffee and sugar-cane engross their attention.

You put a few questions concerning the cotton tree. It grows everywhere in Liberia, and I believe all through West Africa. It attains a size larger than your largest elms; indeed I have seen no trees in the United States equal to it in bulk and height. Properly speaking, however, it yields no cotton. From the ends of its branches it produces a beautiful silky substance, in considerable quantity, but of no possible use. It has neither strength nor length of staple, and cannot be spun by machinery. The natives make large canoes out of its trunk, and even these lack durability; and we Americans cut the tree down wherever we find it. I am sir, very truly, your obedient servant,

ALEX. CRUMMELL.

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#### ITEMS OF INTELLIGENCE.

ITS WORK AND RESOURCES.—The recent Annual Meeting of the American Colonization Society is said to have been of unusual interest. The number of emigrants sent during the last four years is two thousand two hundred and thirty-four. Several hundred applications have been made for a passage, among them twenty-four from Portland, Maine. The Society owns an emigrant ship valued at \$30,000, which will carry comfortably six hundred; and a Building in Washington city worth \$50,000, which is a source of income from rents. It has also some money in the Treasury, which must be largely increased to enable it to meet the demands of the present year.—*Ex. Paper.*

AMERICAN COLONIZATION SOCIETY.—This old and useful friend of the colored race has now an Office at No. 24 Bible House, New York, and one of its Secretaries, the Rev. Dr. Orcut is successfully presenting its claims to the attention and assistance of the Christian public. Among the large number of colonists recently sent to Liberia by the American Colonization Society are several ministers of the Gospel, while a considerable proportion of them are professing Christians. It would seem as if the time had at length arrived when our Government, as such, should provide ample facilities for transmitting to their own land all persons of African descent who desire to go there, and for aiding them to settle advantageously upon the homesteads which the Republic of Liberia offers to them. As President Roberts, the former Chief Magistrate of Liberia, is at present in this country, being now the President of its enterprising College, it has been suggested by some, that an effort be made to secure at once a proper endowment for the institution. *New York Correspondent of the (Philadelphia) Presbyterian.*

PRESIDENT PAYNE'S MESSAGE to the Liberian Congress was delivered December last. It says that the debt of the Republic is \$66,636 94. The receipts of the public treasury for the past year were \$84,691 24, the disbursements \$68,332 50. The Aborigines make no opposition to being taxed, though there are six hundred thousand of them. A compulsory educational system is urged, and the necessity of further encouragement to emigration set forth by the President.

BISHOP PAYNE, so enfeebled and manifesting no recuperative powers, thinks that his usefulness in the African field is at an end, and, under a conviction of duty, has signified his intention to withdraw from the Mission. His arrival in the United States may be expected in June. *Thirty three* years of the best portion of Bishop Payne's life has been devoted to this service.

PROGRESS AND ENCOURAGEMENT.—Twenty years ago I laid the foundation of this (St. Mark's) our first church, and we had but eight communicants. Now there are over a hundred, and two hundred Sunday-school scholars; besides two hundred to three hundred communicants elsewhere. Then we had no Liberian or native Minister, and but one or two teachers. Now, by God's blessing, we have eight Liberian and four native Ministers, with a goodly number of catechists and teachers of both classes; eight Liberian and two native churches may be considered established; while at eleven other stations along the Liberian coast or to the distance of one hundred miles interior, twenty thousand Liberian and three millions of natives are all accessible, and invite our ever-enlarging efforts.—*Bishop Payne.*

NATIVE MINISTRY.—In Sierra Leone, West Africa, in the work of the English Church Missionary Society, the native ministry form more than three-fourths of the missionary staff; in the Yoruba mission, more than one-third. In the Niger mission, employing sixteen laborers, not a single European is found.

THE GERMAN MISSION on the Gold Coast, West Africa, reports 600 pupils in their various schools, and 1,000 converts. They have some forty missionaries, (foreign,) male and female connected with their mission.

MOSELEKATSE.—The famous Moselekatse, King of the Matebeti, country of the new gold-fields, and thence to Tette, is dead. His son Koromann was proclaimed King by Moselekatse when he found he was dying. The new King was brought up among the *Ringkoppen*, a tribe all but exterminated by Moselekatse, and who have hitherto had no intercourse with the white man—no hunters ever having penetrated thus far. The white men in the country have not been in any way molested, and the new chieftain, being now firmly established, is likely to continue friendly to them.

### Receipts of the American Colonization Society,

*From the 20th of April, to the 20th of May, 1869.*

| NEW HAMPSHIRE.   |          |  |
|--|----------|--|
| By Rev. Dr. Orcutt, (\$20.)  |          |  |
| <i>Royalston</i> —Mrs. E. B. Ripley.....   | \$20 00  |  |
| By Rev. J. K. Converse, (\$120.)   |          |  |
| <i>Portsmouth</i> —A Lady, \$20; Dr. D. H. Pierce, Mrs. Dr. Burroughs, Hon. Ichabod Goodwin, Mrs. W. Williams, Miss M. Rogers, each \$10; Mrs. E. Haven, \$8; Mrs. Henry Ladd, J. M. Tredick, Rev. George M. Adams, Charles E. Myers, Collection Universalist Society, Cash, ea. \$5; W. H. Y. Hacket, J. H. Bailey, ea. \$3; Mrs. J. H. Foster, Mrs. A. W. Haven, ea. \$2; J. D. Pillow, Cash, ea. \$1..... | 120 00   |  |
|  | 140 00   |  |
| VERMONT.   |          |  |
| <i>Hartland</i> —Dea. Elias Bates, by Rev. F. Butler.....  | 2 00     |  |
| NEW YORK.  |          |  |
| By Rev. Dr. Orcutt, (\$471 71.)  |          |  |
| <i>New York City</i> —Legrand Lockwood, Mrs. Harriet D. Cruger, ea. \$100; Moses Allen, \$25; C. T. Reynolds & Co., \$20; Dr. James Anderson, J. M. Mills, William Walker, ea. \$10; North Collegiate R. D. Church, \$40 96; A. S. Barnes & Co., (in books,) \$50.....   | 365 96   |  |
| <i>Brooklyn</i> —Ref'd Dutch Church, Rev. Mr. Meeker, Pastor.....  | 18 75    |  |
| <i>Poughkeepsie</i> —Stephen M. Buckingham, \$50—thirty of which to const. himself a L. M.; Mrs. M. J. Myers \$27; Dr. E. L. Beadle, \$10.....   | 87 00    |  |
|  | 471 71   |  |
| NEW JERSEY.  |          |  |
| By Rev. Dr. Orcutt, (\$92.)  |          |  |
| <i>Trenton</i> —Third Pres. Church, \$20; Thos. J. Stryker, B. Gummere,  |          |  |
| Hon. P. D. Vroom, ea. \$10; J. S. Chambers, Miss S. T. Sherman, ea. \$5; Henry Wood, \$2..   | 62 00    |  |
| <i>Burlington</i> —Mrs. E. P. Gurney...  | 10 00    |  |
| <i>Jamesburg</i> —Miss Ellen Schenck.  | 20 00    |  |
|  | 92 00    |  |
| DISTRICT OF COLUMBIA.  |          |  |
| <i>Washington</i> —A member of the New York Avenue Presbyterian Church, annual donation, \$5 81; Miscellaneous, \$157 60....   | 163 41   |  |
| ILLINOIS.  |          |  |
| By Rev. G. S. Inglis, (\$31 20.)   |          |  |
| <i>Woodhull</i> —Presb. Ch. Collection..   | 9 20     |  |
| <i>Lynn</i> —Jno. Ridenour, \$2; Mrs. Eliza Knowles, \$1 50; C. M. Johnson, David Blightel, D. E. Ridenour, ea. \$1; Mrs. Susan Ridenour, Mrs. Catherine Blightel, ea. 50 cts.....   | 7 50     |  |
| <i>Andover</i> —Jno. C. Edwards, \$2; N. F. Robinson, Dan. Connaughey, Wight, ea. \$1; John McCaw, 25 cts.; Presbyterian Ch. Collection, \$9 25 .....  | 14 50    |  |
|  | 31 20    |  |
| MICHIGAN.  |          |  |
| <i>Ypsilanti</i> —From a Friend.....   | 5 00     |  |
| FOR REPOSITORY.  |          |  |
| VERMONT— <i>Putney</i> —Major Crawford, to Jan. 1, 1870, by Gen. J. W. Phelps.....   | 5 00     |  |
| NEW YORK— <i>New York City</i> —Samuel Johnson, to May 1, 1870, by Rev. Dr. Orcutt.....  | 1 00     |  |
| TENNESSEE— <i>Murfreesboro</i> —T. S. Stewart, for 1869.....   | 1 00     |  |
| MICHIGAN— <i>Ypsilanti</i> —Mrs. L. W. Norris, to April 1, 1870.....   | 1 00     |  |
| Repository.....  | \$8 00   |  |
| Donations .....  | 747 72   |  |
| Miscellaneous.....   | 157 60   |  |
| Total.....   | \$913 32 |  |







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